

17.
The state of the Church of Eng-
lande, laide open in a conference be-
tweene *Diotrephes* a Byshop, *Tertullus* a
Papist, *Demetrius* an vsurer, *Pandochus*
an Inne-keeper, and *Paule* a preacher
of the worde of God.

PSAL. 122.6.

*Pray for the peace of Hierusalem, let them
prosper that loue the Lords.*

REVEL. 14.9, 10.

*And the third Angel followed them, saying
with a loud voyce, if any man worship the beast
and his image, and receiue his marke in his
forehead, or on his hande, the same shall drinke
of the wine of the wrath of God.*

1188.

The Church of England
in the County of Middlesex
in the Parish of St. Martin
in the City of London
in the Ward of St. Martin
in the Suburb of Vintria
in the County of Middlesex
in the Parish of St. Martin
in the City of London
in the Ward of St. Martin
in the Suburb of Vintria



By the authority of the
Honorable the Lord Bishop
of London
in the County of Middlesex
in the Parish of St. Martin
in the City of London
in the Ward of St. Martin
in the Suburb of Vintria
in the County of Middlesex
in the Parish of St. Martin
in the City of London
in the Ward of St. Martin
in the Suburb of Vintria

THE PRÆFACE.

WEntle Reader, I haue sette down here in a Dialog, the practize of Satan which he vseth (as I haue obserued by experience) to subuert and vtterly ouerturn the course of the Gospell here in England; the names of the speakers, contain in them for the most part, the matter that they defende, and the affection that they are of. For thou knowest that *Diotrephes* was he of whō S. Iohn speaketh in his third Epist, vers. 9. that louinge to haue the preheminence, disturbed the course of good things in the Church, and therefore sustaineth the person of a Byshop, or Byshoply prelate. *Tertullus* is he of whom Luke speaketh in the 24. Actes, that was the speaker in the ambassage from Hierusalem to Fœlix the gouernier, against *Paule*, in the defence of cerimonies, abrogated from the ouerthrowe of the Gospell, & so representeth the papists, that maintaine their traish, to the rooting out of true religion. *Demetrius* is he of whom mention is made, in Actes

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19. that was enemie to *Paule*, because he liued by an vnlawfull trade, and for that cause doth play the part of an vserrer. *Paule* was the defender, you know of the Gospell in sinceritie, & he whose pen the holy Ghost did vse to expresse the discipline of the church most clerely, and therefore speaketh for the ministers of our time, that stand for reformation. *Pandocheus* is an Inkeeper in Greeke, and it is as much as to saye, a rectiuer of all, and a soother of euery man for his gaine; so that the persons in their nature thus considered; it remaineth that thou wouldest be intreated by me, whosoever thou art, to who this little booke shall come, that thou wouldest in reading of it, set all affectiō aside, and neither belieue it, because on of thy disposition did pen it, neither yet reiect it, because it was not composed by one of thy complexion; but consider well of the speeches vttered by euery partye, & compare them with the practize of the worlde, and then looke what it is, that so hardneth *Pandocheus* in Atheisme, *Demetrius* in vsurye, & *Tertullus* in papistrick; and you shall (I doubt

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doubt not)plainely perceiue , that the
cause of all vngodlines so to raigne in
euery place, and of the papists so to in-
crease in strength and number , ariseth
from our Byslshops and their vnlawfull
gouernment ; on the other side, looke
into the answers that Diotrophes ma-
keth to Paul, and the counsell that Ter-
tullus giueth to Diotrophes, and com-
pare them with the practise of the B.
in all pointes , and you shall euidently
perceiue that the cause why the gospel
being so long preached , & hath taken
so little effect, ariseth from them only,
forsomuch as they have weakened the
knees of the true preachers , and euery
way crossed them in all good actions. I
haue touched thinges verie briefly of
purpose , partly for that they who see
what reformation meaneth, wil quick-
ly vnderstand my meaning, and partly
for that I would haue him that vnder-
standeth not mine intent & would be
resolued , to confer at large of it with
some godly learned for his further in-
struction. Nowe I pray thee, let me in-
treat thee to think thus of mine intent;
namely, that it is not of purpose to dis-

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grace any man, albeit we ought to disgrace them, by whom God his sonne is disgraced: but especially to this end, that euery man in his calling, might see howe he is or hath beene made an instrument to do harme, or for want eyther of knowledge, or prouident forecast, being ouertaken vnder colour of right and law, & lastly that we al seeing the subtilties of the deuill againste the kingdom of Christ Iesus, may first of al returne to God by speedie repentance, from the wickednesse that we haue in our hands, which in deede is the cause of this curse vpon vs; and then praie vnto his Maiestie, that he would dete& the craftie subtilties of all his aduersaries, reueale the trueth to those that are seduced and abused, and ere& the kingdome of his sonne Christ Iesus amongst vs, by the forme of that discipline that his owne worde expresseth vnto vs.

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Mine hoste, I pray you stay with *Diotreph*
me and my friende M. Tertul-
lus, and tell vs some newes,
for wee are lately come out of
Scotland, and woulde here before wee
com nere London, in what state things
do stande, lest we comminge on a sud-
den, speede as ill as we did at Edenbo-
rough, and S. Andrewes.

Good my Lorde, I can tell you no *Pandoch*
great newes, for I go not so farre as to
Church once in a moneth, but I if doe
happen to go, one of my seruants doth
come for me in all haste, to make mer-
rie with one gueleste or other, but there
bee two in this house, that came from
London, if it please your L. I wil intreat
one of them to come vnto you, it may
be he can tell you something.

I pray thee doe so, you are welcome *Diotreph*
my friend, I vnderstand that you came
from London, I pray you tell me some
newes, for I hauing bene in Scotlande,
some space, haue not heard muche of
the state of England.

My L. I heare no newes, but that our *Demetri.*
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Byshoppes (gods blessinge haue their hearts for it) say prettie well, by one & by one, to these precise and hot preachers, for some of them are put to silence, some of them close prisoners in the Gate-house, some well loden with yrons in the White-Lyon, and some in the Clink, I hope to see them one day all put downe, for they trouble the whole land, and are neither contented to obey the authoritie of these holy fathers, neyther yet will suffer vs to liue as our fore-fathers haue done before vs, and here is a good fellowe whiche I met yesterdaye vppon the way, who is iust of their opinion.

Pandoch

I knowe not of what religion he of whome you speake is of, but I am sure that hee hath manye of our preachers quallities, for whiche I like him the worse, for since our preacher came, I haue not gained halfe so much as here tofor I did, but if I had but euery night suche a guest, within one moneth all men would refraine from comming to mine house, and so I might begge.

Diotrephes Why mine hoste, what are his qualities, that you dislike so much,

What

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What? I will tell you, as soone as *Pandoch*
euer he lighted, my man that tooke his
horse, chanced but to sweare by God,
and he was reproouing of him by and
by, and a gentleman cannot come in
this euening, in anie place where he is,
but he is finding fault with him for one
thing or another: and when he should
go to supper with other gentlemen,
sitting at the lower end of the table, he
would needes say grace (forsooth) be-
fore and after supper, and so stay them
that were hungrie, from their meat the
longer, and from their sleepe after-
ward: but one wiser then the rest, ser-
ued him in his kinde, for he started vp
saying: my father had neuer grace said
before meat, neither will I haue any.

I perceiue he is one of these peeuiſh *Diotreph*
Puritanes, that troubled the Church,
when my friend and I went into Scot-
land, haue not the Bishops yet suppres-
sed them, neither by countenance, nor
by authoritie?

Suppressed? No my Lord, a friend of *Tertullian*
mine writ vnto mee, that one of theyr
Preachers said in a pulpit, he was per-
swaded that there were 100000 of
B them

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them in England , and that the number of them encreased daily in euerie place of all estates and degrees.

Diotreph I am sory for that, I maruell that you neuer tould me of it.

Tertullus I did of purpose conceale it, least, together with your ill successe that you, and so consequently I, had in Scotland, your grieue should haue bene aggrauated, for I know how that the growing of them doth grieue you.

Diotreph You may be sure, that it would haue griued mee, if you had tould me that, when you tould mee of the encreasing of your friends the Papistes, I thinke I should haue died for sorrow.

Tertullus I knowe that , therefore did I keepe it cloase, but if newes had come in like manner, of the growing of the Catholique religion vnto your man, that Puritane knaue, hee would haue tould it you at the first , and so haue molested you the more.

Diotreph You say well, and I peceiue it is better to haue a Papist, then a Puritane in an house, and more charity to doe for them.

Pandoch Your Lordshippe asked me for some
newes,

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newes, but your speach of your being,
and ill successe that you hadde in Scot-
land, giueth me occasiō, to enquire of
you (if I may be so bolde) some Scot-
tish newes.

Ah my hoste, though it grieue mee *Diotreph*
to thinke vppon it, yet it easeth my sto-
macke to tell it out. The Puritanes in
Scotland, haue got vp their discipline,
and vtterly ouerthrowen all the soue-
raignty of Bishops, by which they pre-
uailed so mightilie, that wee feared our
fall in England shortlie to ensue, wher-
vpon I was sent together with this my
friend, who came out of Fraunce into
England, to go and seeke the subuer-
sion of their great assemblies, and the
rest of their iurisdiction, wherein I pre-
uailed a while, but now it is woorse,
then euer it was.

How came it to passe, that when you *Pandoch*
had gotten some ground, you held it
not.

Because the whole land cried out for *Diotreph*
Discipline againe, and the noble men
so stiflie did stand to it, and lastly, the
Ministers that came home from Eng-
land, dealt so boldlie with the King,
that

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that I was vtterlie cast out without all hope, euer to do any good there again, and nowe I make homewarde in haste, least I loose all there also ; but I praye you helpe me to speake with that Puritane , I shall learne more by him , because he is better acquainted with the cause then either of you.

Demetri Hee may soone knowe more in that case then I, for I promise you , mine onely studie is in my counting house, to see my money, and when each parcell is due vnto me.

Pandoch And I meddle with nothing but my In-keeping, as for these controuerfies and this scripturing , I neuer trouble my selfe with it, but I will go to him to see whether I can get him to come to your Lordship, but before I go, I must beseech you to say nothing to him as from mee, for you knowe , I must bee friendly to all, least I leese my custom, and driue away some of my guests.

Diotreph Great reason, for euerie man must liue of his trade, neither must you tell him what I am,

Pandoch Sir, heere bee certaine gentlemen in an other chāber, that hearing of your com-
com-

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comming from London, would gladly
speake with you.

Whence are they, can you tell? *Paule*

They are English men, but they are *Pandoch*
but newe come out of Scotland.

I am willing to go to them, though it *Paule*
be late, and so much the rather, bicause
I long to heare some good newes from
thence.

Here is the Gentleman that you de- *Pandoch*
sired to speake withall.

You are welcome my frend, I was de- *Diotreph*
sirous to speak with you, for that I per-
ceiue you came from London, I praye
you can you tell vs any good newes.

No surely, for I am a verye ill obser- *Paule*
uer of suche things.

You seeme to be a minister, can you *Diotreph*
tell me what good successe my Lordes
the Bishops haue in their proceedings?

They haue too good successe, they *Paule*
wax worse and worse, they growe euen
to the heighth of their iniquity, so that I
hope their kingdom wil not stand long?

Why sir: what doe they, that they *Dietroph*
offende you so grieuoufly?

They stop the mouth of the sheepe- *Paule*
heardes, and set at liberty the rauening

wolues

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wolues, and turne the foxes among the
lambes.

Diotreph I muste desire you to expresse your
minde more plainely, for you seeme to
bee so possessed with discontentment,
that it maketh you to speak(as it were)
snatchingly.

Paule I confesse my selfe discontented, and
greatly grieued, but yet not so much, as
to make mee lesse able to expresse my
minde.

Diotreph I pray you therefore, laye open your
former speches, that I may vnderstand
your meaning.

Paule My meaning is this; That there are
three abominations committed by
them: The first is, that they doe beare
such an enmity against the kingdome
of Iesus Christ, that they put to silence
one after another, and will neuer cease
(if God bridle them not) vntill they
haue rooted out of the Church, all the
learned, godly, and painfull teachers:
The second is, that they enlarge the li-
bertie of the common enemies the pa-
pists: The last is, that they commit the
feedinge of the flockes of Christe, vnto
those, that prey vpon them, and either
cannot

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cannot, or will not labour to reclaime the wandering sheepe. So that the conclusions that may bee gathered vppon their actions, must needes be the euer-sion and ouerthrow of the Gospel, and so consequently the bringing in of, popery and atheisme.

They put none to silence, but the puritans, who do in deed more hurt then good. *Diotreph*

I know no Puritanes, if there be anie, *Pauls* it is meete that they bee put to silence, But Sathan taught the papistes, so to name the ministers of the Gospell, and you are his instrument in continuing the same terme.

I meane them, that are not contented with the estate, but mislike the gouernment of the Church, and woulde haue a newe forme of gouernement, which would marre all. *Diotreph*

Woulde you haue them contented with Antichristian prelates, to be rulers of the spouse of Christ, when as the word of God hath prescribed expressely, another form direct contrary to that? *Pauls*

I am a doctor of diuinitie at the least, *Diotreph* and yet could I neuer read any thinge
in

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in the worde of God, contrarye to this gouernement, neither yet to speake of any other, but that the ordering of the Church is left to the discretion of the wise and learned.

Paule

Yes, you haue read it, if God had giuen you eyes to see it : But if your study had beene principally to aduaunce Gods glory, and benefite his Church, which you neuer aymed at, but rather preferred vaine glorye and gaine, you should easily haue found it. I pray you therefore, when you come to London, see if you can get these bookes: the *Ecclesiasticall Discipline : A lerned discourse of Ecclesiasticall gouernement : The Counterpoysen : A Sermon vpon the 12. to the Romanes*, and *M. Cartwrights* last reply: some of which books haue bene extant this dozen yeeres, and yet are none of them answered, and you shall finde it otherwise.

Diotreph

If their Lordsh. were taken away, the credite of the Gospell would fal to the ground, and men would not regard it.

Paule

Nay, their iurisdiction maketh it not to bee regarded, for the simplicitie of the Gospell, cannot matche with such
out

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outward pompe, it was of more credit before their calling was hatched, then euer it was since.

I hope neuer to see the ouerthrown, *Diotreph* and I thinke they will neuer giue ouer their Byshopricks.

I am of your mind, that they will ne- *Paule* uer giue the ouer, they haue suche experience of the gaine of the, the vse of the bagge preuailed so much with one of their Apostles, that rather then hee would lacke money, he would sell Iesus Christ him selfe.

You speak too vnreuerently and vn- *Diotreph* charitablie of these holy fathers.

Surely I haue so much experience of *Paule* their impious dealing, that I canne no better esteeme of them in respecte of their places, then of the enemies of God, but as they bee men, I will not cease to pray for them, that God wold open their eies, that they may see their sinnes, and repent, whiche is the best way to deale charitablie with them.

I pray you tell me why these men be *Diotreph* put to silence, I am sure it is for their notorious misdemeanour.

I will tell you wherefore some of *Paule*
C them

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them were put to silence, one had conference with a Bishop about subscription, and he was restrained for that hee gaue his friende a coppie of his conference, another because he taught that the Church of Antichrist was no part of the Church of God, another, because his praier before and after sermons were too long, and suche like.

Diotreph A way, it is rather for not obseruing the booke of common praier, then for any such thing as you speake of.

Paulo Indeed many are suppressed therfore but if any man will giue them their ti-tels and authoritie, they will giue him leaue to vse his discretion with the booke, as wee see by experience, for they vse the booke and ceremonies as bridles to curbe them that kicke at their lordlinesse, whiche is the onelic thing that they minde.

Diotreph Well, I loue not to heare these reuerend fathers so abused, and therefore I praye you talke no more of it, but if it please you, you may depart.

Paulo I am contented, onlie let me request you this one thing, that for so much as GOD hath giuen you learning, you would

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would praye vnto God, to guide you with his grace, that you abuse it not to your owne destruction, but imploy it to his glory, & the good of his church.

I thanke you for your good counsel, *Diotreph*
and so fare you wel, we wil talke more in the morning.

With a good wil: I praye God our *Paule*
talke may tend to a good end.

M. *Demetrius* and mine host, howe *Diotreph*
like you this fellow? is he not a sawcie merchant? to presume thus to speake against those that were Preachers before he was borne, but this is the myserie of our nation, that euerie yoong boy wil take vppon him to teache the ancient, and to reprove them, for that their greene heads thinke that to bee true?

Your Lordship saith very wel, I pray *Pandoch*
you forgett not to vrge him with that in the morning. For it must needes make him mute.

I promise you he is a bould fellowe, *Demetri*
it is no marueile, if such as hee is, doe stand stiffe against vs that be vnlearned, seeing they bee so bolde with you, I tel you, he tooke me vp as if I had bin but

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a kitchin boye, and all because I saide I liued by my moneye, and was of no other trade, calling me caterpillar, thief, and murtherer, and saide plainely, that he that robbed in Stran-gate hole, was an honest man then I.

Diotreph You must take heed, that you do not oppresse your brother too muche, but as for these fellowes, it is their manner to be so bitter and sharpe, that they do euer with their preaching, more hurte then good.

Demetri I hope you wil course him to morow for it; but I pray you my L. let me haue a little talke betweene you and me, of a matter that now cometh in my minde, this man that is with you, and went & came in your company, what is he?

Diotreph To be plaine with you, he is a papist.

Demetri Papists are enemies to the Queenes religion and lawes; I do therfore much maruaile, that he should be put in trust by the Byshops.

Diotreph The cause is this, he light into the familiaritie of one of our friendes, who confuted a booke called the *Abstract*, and helped him so painfully with reasons out of the Rhemishe Testament, &
other

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other suche like writers, to confute the Puritans, that he was thought a fit man aboute all other of his religion, to goe with me.

Why coulde you not haue had another of your religion, but you muste needes haue a papist your assistant. *Demetri*

No no, if I had not had a papist with me, I could neuer haue looked to haue preuailed. *Diotreph*

Why so? I pray you tel me the reason of that. *Demetri*

Because our dignities and gouernement, commeth wholly and euery part thereof from the Pope, and is ruled & defended by the same canons, wherby his popedome is supported. So that if I had wanted their helpes, I had had none authoritie, eyther from God or man, no helpe either by reason or learning, whereby I could haue beene furthered. *Diotreph*

Why did you not rather take some doctour of the Arches, to go with you? *Demetri*

That was consulted vpon before I went, but it was not thought meet, because the most of them woulde neuer deale in that lawe at home, but onely
3 because

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because they knowe not else howe to liue, & therefore it was feared that they woulde not be sufficiently diligent in a matter that concerneth others. And for the rest (who in deede) be the same men they were in Queen Maries time, we durste not cary anye of them from home, for none defend our kingdome thorowly but they.

Demetri Me thinks this man should be an vnfit assistant, for if he be a right papist, he wil labor to erect the popes kingdom, and so to crosse you.

Diotreph No question but he did so, and that made for vs, for albeit wee woulde if wee might, of the twaine, keepe rather the protestants religion with our dignities then the other, yet had we rather change our religion, then to forgo our priuiledges: this I tel you between you and me, but I would haue it go no further.

Demetri Do the olde popish doctors stand you in such gret steed, me think you might haue had learned lawyers for euerye place before this time, and haue turned them out?

Diotreph It is true, but we haue retained them
of

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of purpose (man) for we can beare, I tel you, with their religion, so that they do beare vp our authoritie; doe you not see likewise, that we haue reserued many popish priests in the ministry, whereof diuers doe yet remaine, which wee haue done vpon special consideration: to wit, lest there shoulde be too manye learned, not one whereof wil stande to vs, saue onely they that either haue, or look to haue better preferment, or liue more easiely then S. Paules Epistles wil allow them.

I haue bene bold to trouble your L. I *Demetri*
wil now leaue you for this time, & will come vnto you in the morninge to breakfast.

You shalbe welcome vnto me at all *Diotreph*
times, for I perceiue you are none of them that fauor the Puritans?

My L. your breakfast is ready, wil you *Pandoch*
haue them come vnto you that were here yesternight.

I would haue him that taried yester- *Diotreph*
nighte so late, for he is a verye honest gentleman and a quiet, but in any case let not the Puritane come vntil breakfast be done, for he is to precise: I must needs

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needs be mery, and if he be here, he wil
not let to reprove vs, if we do but for-
tune to swear at vnawares, so that I shal
be a feard of him in euery word I speak

Pandoch Here is but simple cheare this mor-
ning because it is fasting-day.

Diotreph M. Tertullus wil eat no egges to day:
wil you M Demetrius?

Demetr Yea by S. Marie, I am a protestant, for
I loue to eate flesh on the Friday?

Diotreph It is wel saide, but I pray you, thinke
not il of me M. Tertullus for it, for saint
Paule hath taught vs, that we that eate,
must not iudge them that eat not; for
wee being strong, must beare with the
infirmities of the weake.

Demetri You promised yester-night to sende
for the Puritane, to talke further with
him, I pray you do so, for I would haue
him taunted thorowly?

Diotreph By my trothe I had forgotten him,
mine hoste cal him.

Pandoch Here is the Gentleman you willed
me to call?

Diotreph You are welcome, this Gentleman
M. Demetrius telleth me, that you and
hee had great controuersie on the way
yesterday, and he is very desirous that I
might

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might heare your reasons, and giue my iudgement of them for his satisfaction.

Sir, I saide nothing to him but the *Paule* truth out of the word of God, in condemning of vsurie, by which, hee said he liued, & shewed him the horriblenesse of the sinne, the inconueniences temporal that come of it in the commonwealth, and the iudgements of God against the practises thereof.

Vsurie indede in some sort is vnlaw- *Diotreph* ful, but it seemeth that you dealt not with the man, as meaning to win him, but rather by such sharpenes as might harden him.

Surely my desire was to winne him, *Paule* and therefore my purpose in reasoning was, to lay open the sinne vnto him, & the cause why I dealt somewhat roundly, was this. He confessed the scriptures that I aleadged, but so cauelled and wrangled against the cleare light therein contained, that it appeared vnto me his purpose was, not onely to abide an vsurer, but also to iustifie it by the word of God.

Such' chollerike fellowes as you doe *Diotreph* mar all, for you cannot deale mildelie,
D and

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and so you trouble the conscience, and disquiet the minde of the weake,

Paule

His conscience must bee troubled by launcin g, before that euer his soul can be cured.

Diotreph

Then I perceiue you like well of them that preach the law, so much as they do.

Paule

Yea, or else should I not like of bringing men vnto Christ, which can neuer be vntil they be humbled by the law, & made pure therby to receue the gospel

Diotreph

Do you not also like of them, preaching of predestination?

Paule

Yea, or els should I dislike of preaching the trueth, for it is a part of Gods reuealed wil.

Diotreph

So do not I in these daies, when ther bee so many weake ones, I thinke it to be a very breake-neck of al religion.

Paule

I haue heard of free will, men that haue said so, but I neuer heard man of learning affirme it, but one that was a Bishop in a sermon, but his woordes were no lesse then blasphemie, and so are yours, and al they that say or think the same are guiltie of no lesse sinne.

Diotreph

Are you a Preacher and speake so of these reuerend fathers, it may be your
owne

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own ordinary to whom you are sworn,
to giue canonicall obedience.

It was the Bishop indeede, who vsur- *Paule*
ped euen the place where I dwelt, but
I neuer sware him anie obedience.

Wel, we are gone from our matter. *Diotreph*

And I pray you let vs tarrie a little *Paule*
longer from it, to consider one thing
before wee do returne, which the tal-
king of the Bishops bringeth into my
head.

What is that?

Diotreph

Surely, that I thinke you are either a *Paule*
B. or els brought vp in the schoole of
of a B. and would faine be one, for you
doe vse your selfe verie like, as I haue
knowne them do,

Wherein?

Diotreph

In this, that where as we reasoning of *Paule*
vsurie, wherein your conscience is clear
within, you are contented for the fauor
of him, and for that you like not me, to
maintain the same, and to disgrace the
truth, because of the party that defen-
deth it, who is not according to your
humor.

You may bee ashamed to speake so *Diotreph*
of these holy fathers, I dare saye that

none

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none of them euer did so.

Paule

If mine eares had not heard it, mine eies seene, and mine owne person had felt the experience thereof, I shoulde haue bene of your minde, for I once liked them, and their verie wicked dealings made mee looke into the lawfulness of their calling, which I see now to be meere Antichristian, but shall I tell you one example among manie?

Diotreph

I am willing to heare you, but I can neuer be brought to thinke so.

Paule

Yet wil I tel it you, that you maye thinke of it, I was accused vnto the B. of suche crimes as were most flaundersous and false, whervpon I desired him to send for mine accusers, and see how they coulde prooue, that I (if I were conuicted) might be punnished, or els they might haue the reward that molesters of the preachers of the Gospel do deserue: he graunted it me, and apoynted a day, which being come, rather then I (whome he thought not to fauour his authoritie) should haue any helpe at his handes, hee made mee a sleeueles aunswere and sent mee away. Thus are Byshopps contented to bee
bawdes

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bawdes vnto al kinde of sinners, rather then they wil any way seeme to further the ministrye of those whom they fauour not, and euen thus doe you: for your hatred vnto my person, maketh you to stand with that monstrous vsurer, but take heede of it, for God wil not be mocked, he seeth your dealing, and wil iudge you accordingly, howsoeuer you can pretend the contrarye to the world.

As for mine owne parte, I passe not what you speake, but let me aske you one question concerning these holy fathers, and that is this, what reason is there that they should doe any good in any respect vnto any of you, seeing they knowe you to bee professed foes vnto their dignities. *Diotreph*

Because they taking themselves to be the fathers of the Church, shoulde haue a regarde to the good cause, and defend it, without respect of persons. *Paule*

No sir: I see no reason in that, for aboue all things, they must look to themselves, without whose authoritye the Gospel would be troden vnder foote: and therefore they may defend no cause *Diotreph*

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nor person further the may stand with their owne safety.

Paule

Suppose that were lawful, what hinderance is this to themselves, to see the that bee common and knowne drunkards, vsurers, adulterers, and profane persons punished, for that they are railers at mee, for teaching the trueth of religion, and reproouing sharply their godles conuersation.

Diotreph

Oh you are a simple man, it is great hinderance, for they can do nothing in defence of you, though it be in matters wherein you and they doe agree, but it tendeth to the derogation of their owne estimation, such is the contrariety betwixt your buylding and theirs.

Paule

By that meanes shal we be so wearied with aduersaries, that wee shal neuer haue any hope to doe good, but euen to be constrained to giue ouer the ministry.

Diotreph

I woulde I might see that once come to passe, we haue laboured for it hitherto, and neuer could attaine vnto it, neither wil the Church euer bee in quiet vntil you all be turned out.

Paule

So thought the Sodomites, that they should

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should neuer be wel, so long as Lot was in their citie, but when he was gone, fire from heauen consumed them: but I pray you tel me, if al were turned out, how should the people be taught, for it is euident. that none els (almost) maketh a conscience of his dutie that way

You think teaching would faile with- *Diotreph*
out you: No sir, teaching woulde bee more regarded then it is.

Shew me how that can be? *Paule*

Wee woulde haue none to preach a- *Diotreph*
boue once a moneth, and then shoulde he doe it profoundly, and confirme his matter, out of the fathers, and humane writers substantially, whereas you taking vpon you to preach three or four times a week, must not onely of necessity, handle your matters very rawly, but also breede loathsomnesse in the people.

Surely my heart waxeth cold, and my *Paule*
flesh trembleth to heare you speake so monstrously: doth preaching consist in quoting of doctors, and alleading of poets and Philosophers, in what part of his commission hath a minister warrant so to do: you finde fault with our

often

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often preachinge, because your selues cannot so doe, but if you woulde leaue off your vaine glory, in hunting after promotion, and your couetousnesse in adding murther vnto theft, I meane liuing to liuing, and betake your selues to study & prayer, bending your whole endeuour to the glory of God, and edifying of his people, you should see the blessing of God so abundantly vpon you, that you shold preach foure times euery week, with more fruite then you can doe nowe foure times euery yeere, for while you bee minded as you are, the lords iugement is vpon your gifts, and his curse vpon your labours, that you appeare ridiculous euen vnto children. And whereas you say often preachinge cloyeth the people, you shewe your selfe plainly to haue no feeling in the sweetnes of the worde of God: for it is so delightfull vnto the childe of God, that the more he heareth and readeth it, the more desirous is he to proceede therein, it is the property of the vngodly, to whom the word is foolishnes to be cloied with the same.

Diotreph

You shall not be my teacher, neither
will

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will I learne at your hands, I know well enough what I haue to do?

I do not speak as a teacher vnto you, *Paul* but in brotherlie loue doe admonishe you, and if you refuse mine, (or rather the councell of the holy ghost vttered by mee) you doe but as they do, whose condition you defend, I pray God forgiue it you, and laye it neither to your nor their charge.

They are great moates in your eies, *Dionysius* they know better what to do then you can tel them, they see what is meet for the Church, beeing ancient graue men of long experience, better then a sorte of yong boies start vp yesterday.

Though some be but yong, yet al are *Paul* not so, for we haue some more ancient then they haue any, we haue of al ages and degrees of schooles to compare with the best of them, and yet yeares, and humaine learning, and experience, must not carrie awaye the matter, but the euidence of truth in the old & new Testament, and as for experience, they haue none, for they were first brought vppe in the vniversities, then became Deanes, and suche iollie fellowes, and

E

now

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nowe are made Mitred Lordes, so that they cannot tel what it is to traine vp a people to the gospel, & reclaime them from ignorance and sinne, for they neuer stouped so low as to labour therein, but if they had euen my experience, they would sing another song, for before I came into the haruest to worke, I liked their hierarchy wel inough, but when I laid it to my labours to further them, I found that they could not possible stand together.

Diotreph Did the gospell euer so flourish in Englād as it doth now at this present?

Paule No surerlie, God be praised for it, and encrease it more & more, but to what end do you speake it?

Diotreph To prooue that the aucthoritye and wise gouernment of the Bishops hath had good successe.

Paule I thought so, but it is (if you would looke into the matter with a single eie) cleane contrarie, for the good that hath bin done, the Lord hath brought it to passe by these men whome you despise, and by that course which the Byshops were euer enemies vnto.

Diotreph How can you proue that I pray you,
let

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let me hear your reasons that moueth you to thinke so , for I am perswaded of the cleane contrarie?

It serueth not in this case what you *Paule* are perswaded of, for a Bishoprick hath so blinded your eies, & corrupted your iudgement, that you like nothing but that which agreeth there withall, but I will shew you my reasons that maketh me of that iudgement, and if you look equallie into the matter, or aske anye indifferent man, you shall see it to bee so.

Shew mee them, for I long to heare *Diotreph* them, I am sure they be wise stufte?

First for the men, what congregatiō, *Paule* what towne or people is there in this land, that they haue bene in the raigne of our soueraine Q. Elizabeth, conuerted to the gospell, that those men haue not byn the instruments to performe, whome the Byshops haue continuallie persecuted , and for the courses that haue bene taken, and which God hath greatlye blessed, whiche of them haue not bene ouerturned by the B. and the preachers put to silence, as soone as euer the gospel beganne to appeare? on

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the other side, tel me if you be able, of any such effect of the ministerie of a B. or byshoplie preacher, in anie place of this land, though it hath beene interrupted these twelue years, as you shall see in many places by the other sort, euen in few moneths now and then, so that the matter is not onelie cleare vnto all that will weigh it in the ballance of equitie, but vnto me, if I had no reason, it is an euident profe that they take the right way, whose labours the Lord doeth so blesse, and contrariwise, the curse of God is on the other, for their indirect dealing.

Diotreph Thus you imagin because you please your selfe in your owne peeuish waies, but tel me who are of your opinion? euen a few Puritanes like your selfe.

Paule Call vs as you list, Christ was neuer the worse, for that his enemies called him a seducer & a deceiuer of the people, but I am sure, (all for the moste part that feare God) of euerie degree and calling are of the same minde, sauing those whome you by your subtilties haue bewitched.

Diotreph You will haue but a few then in this
land

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lande that feare God, and so you will
condemne the rest which is the maner
of all of you.

I condemne none, I wishe that not a *Paule*
few, but al (if it were possible) did true-
ly feare God, but I woulde haue you
learne of Christe with mee, who may
without disgrace bee your teacher, to
try the tree by the fruite, and seeke me
out that man whiche maketh a consci-
ence of sinne, and hath a care to liue as
a christian, that is not of the same mind
with vs: on the other side, marke what
kinde of men they be, that are the pa-
trons, and defenders of the Bishops, &
you shal see them to be men that make
no reckoning of sinne, but haue their
wayes fraughted with all impietie, if
they bee tried with the touchstone of
Gods word.

Well then you confesse yet, that the *Diotreph*
general swaye goeth on our side, and so
long as it is so, we care not?

I will easily grant it, and so haue they *Paule*
from the beginning, and shal to the en-
ding of the world (against al goodnes)
but I wil tel you one thing euen of the,
that few of them like you indeed?

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Paule

Howe can these two stande together, many are with vs, & few like of vs, they be meare contrary?

Paule

I wil tel you how, the papist is on the B. side, because he can finde shelter vnder them to hide his idolatry. The atheist is tooth and naile for them, because by them he enioieth carnal liberty, the man of most notorious life defendeth the, bicause he can frō the, redeem the corporal punishment of his sins by mony, but non of these like of the indeed? The first, because they keepe the possession of the seats of their popish prelates, the other, because they are so greedye in their courts for money, that euen euery man crieth shame on them, who then do loue them indeed, and stick to them onely: these three hangbyes, that depend vpon them and liue by them, as their chaplins and seruants: the Cananits (I should say) the Canonists, and such ministers as either cannot, or will not, labour in their function, to conuert soules vnto God, so that they doe stincke in the nostrils both of God & man, especially in these three last yeeres of their tyrannie, that I doe verily hope
their

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their sinne is very neere the heighth, and the Lord in mercie wil ease vs of them shortly.

You are a strange fellowe, and please *Diotrephs* your selfe with wonderful perswasions, but I pray you tel me what maketh you saye, they are nowe more hated, seeing that in the last yeeres, the best meanes haue bene vsed to establish the ministe-rye in a consent and conformitie vnto them?

Let the meanes be as good as it wil, *Paule* I praise God for the successe of it, how-foeuer the contrary was ment,

Why praise you God for it, I am sure *Diotrephs* you neuer liked of it?

The meanes in deede, I neuer liked, *Paule* neither I thinke, did euer any reasonable man, but it being a brittle wal, dawbed with vntempered morter, had that successe that such sandie foundations do deserue.

Why man, what successe had it, I am *Diotrephs* sure the greatest part, yea euen of your forwardest men subscribed: and those that did not, are not like to tary in the Church very long.

Wel, sooth vp your selfe in your own *Paule* perswa-

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perswasion, and brag of the multitude of subscribers, if it were to doe againe, hundreds of them would neuer doe it, because they were subtillic circumuented, and deceiued (they meaning wel, & tendring the peace of the Church) but (being now sorie for it) will stand in defence of the cause (I dare say for them) with their brethren, euen vnto death: So that the Bysh. haue but their names written: And yet, that if they would also, shew the protestations, and conditions, by which they were induced, and wherof the B. made allowance, it would plainly appeare, that either they dealt wickedly to admitt exceptions, if the articles were true, or more vngodly if they were not, euer to attempt anye such matter.

Diotreph

Tell me now, what is that wherein you seeme to reioyce, as though the issue of it fell on your side?

Paule

It is euen this, that the bysh. straight dealing, made men to looke so narrowly into the cause, and to seeke the reason on both sides, for their owne satisfaction, that there are at this day (I am fully perswaded) ten times as many
of

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of all degrees, that are fully perswaded of the matters of reformation as were before, so gracious, God is vnto his seruants, to make euen their enemies to do them good, and so tender is hee ouer his owne cause and glorie, that he wil make the verie meanes intended to oppugne it, bee notable waies to aduance it.

I do not beleue you, albeit I cannot *Diotreph* controlle you in it, because I haue not bene in England of late, but what will come of it, if it be so?

Euen the gouernment of the church, *Paule* by the rules of that Discipline which Christ him selfe hath prescribed in his word, which I do perswade my selfe to see before it bee long.

You would bee examined before a *Diotreph* iustice & punished, for saying you hope to see an alteration, you cannot be the *Q.* friend that thus looke for innouations in the state.

Examine me when you will, and punish mee as God shall giue you leaue, I will be tried to be so far the *Q.* friend, as that I wishe so well vnto her as vnto mine owne soule, and all that I saye or
F desire

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desire, is not to inuert any thing in the state that is good, but to haue the corruptions therof remooued, & her Maiestie more honoured before God and men, in drawing more neere vnto her God, in aduancing the kingdome of his sonne more gloriouslie within her dominions.

Diotreph These be but feigned words, I do not beleue that you speake as you think?

Paule It is bicause you measure me by your selfe, who indeede care neither for Q. Countrey, nor your owne soule, but for a Byshoppricke, but I thanke God in Christ, my conscience beareth me witness, that they bee all very deare vnto me.

Diotreph Awaye thou railing hypocrite, I will talke with thee no longer, if I catche thee in London, I will make thee kisse the Clincke for this geare.

Paule Indeede the Clincke, Gatehouse, White-lyon, & the fleet, haue bin your onely argumentes whereby you haue proued your causes these many years, but you shall preuaile no longer, for your wickednesse is made manifest vnto all men, which God will shortlye repay

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pay into your own bosoms seuen fold,
but praye you to God to giue you re-
pentance, that those things hapen not
vnto you.

Pray thou for thy selfe, and care not
for mee? I knowe well inough what I
haue to do without thy counsell, but it
is your manner to teach all men? *Diotreph*

Out vppon him, what a fellow is this
my Lord : I neuer heard such a one in
my life. *Tertullus*

I can tel you, hee gesseth shrewdliel
perceiue, that our course whiche wee
haue taken, and our intent in our acti-
ons, haue bene descried by one meanes
or other. *Diotreph*

My Lorde, it was a thing obserued in
the Puritans at Geneua, and in France,
while I was in Rhemes, that wee could
neuer inuent anye practise, for the fur-
theraunce of the Catholique religion,
but they knew it often before wee put
it in execution, so that for the moste
part, they preuent all our determinati-
ons. *Tertullus*

Howsoeuer it bee, I am wonderfullie
sorie that they see me so to triumphe,
and that our matters haue no better
successe *Diotreph*

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successes, it behoueth vs to looke about vs, we will speed our selues to London, to take some way in hast, least it bee to late, in the meane while, I pray you tel me, for you must be my counsellor whe al is doone, what way you thinke best to be taken.

Tertul

I will doe the best I canne, I must first request one thing of you before I ioine to helpe you.

Diotreph

What is that? if it be not vnreasonable you maye assure your selfe of it, for you knowe, that I haue neuer bin strait laced againste you or anye of your frends.

Tertul

I dout not of it, but how can I haue it before I aske it of you? you knowe, that we receiued letters from England, that there were verie hard lawes made this last Parliament against the Catholiks: this is it therefore I must request, that you would vse means that the rigour of them be not inforced, for you knowe that wee haue manye both in Court, and countrey, that shall else be in great daunger.

Diotreph

I am verie well contented to doe so, but what way shall I take to do it.

Surely,

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Surely, such a waie as shal also make *Tertullus*
greatly for your owne cause, and that
is this, complaine of the domesticall,
for the Puritan, and say, that they bee
woorse than wee, and that you shal ne-
uer preuaile against vs, vntil first they
be suppressed, and desire that we may
be let alone for a time, and that al men
would bend their forces against them.

This is excellent, I am verie willing *Diotreph*
to do this, for it will helpe forward our
owne cause: nowe go on, and tell mee
what is to be doone further?

The first thing you must take in hand, *Tertullus*
must be the suppression of those prea-
chers in London, and in other coun-
tries, that bee of most speciall note, for
their forwardnes against you, and you
must do it very wisely: that is, you may
not suppress them all at once, neither
all of them in a long time, for you must
take heede that the world do not con-
ceiue opinion of you, to be enemies to
the Gospell, for then haue you no way
but to turne wholie vnto vs.

That will bee a very good waye, but *Diotreph*
how shal we haue good matter agaynst
them, for their liues are thought to be
very

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very vpright, and they haue learned of late to be more pollitike then heretofore; for if they speak against any thing established, they doe it so cunningly, that aduantage cannot be takē against them by law?

Tertullus Neuer doubt of that, was there euer any man that went to beat a dogg, but he could easily finde out a staffe to doe it, you muste in this case preferre your safetie before your credite, or the estimation of anye that belongeth vnto you?

Diotreph Yea, but shewe me some perticulars, for I promise you, I see not how to doe it?

Tertull You must be sure to let none preach at Paules crosse, but they of whom you haue experience to like well of you, & you must giue them instructions before hand, that they inueye mightily against the reformation that our aduersaries desire, and there wil one or other of them speake against that, and so you may haue sufficient aduantage against them.

Diotreph But these fellowes be very sharpe to finde a faulte? what and if the matter which

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which our friend preacheth be false, & so the other take occasion to cōfute it?

Then must you vrge him to defende *Tertullus* that which he hath said, and so shal you haue more occasion to intrappe the aduersarie.

But in so doing, he whome we set on worke shall lose his credit. *Diotreph*

What and if he doe, do you compare his credit with the waight of your byshoppricks? there is no comparison? *Tertull*

You saye true, but what if it shall fall out, that the aduersarie be not blame-worthy, neither in matter nor manner? *Diotreph*

If hee maintaine the controuersie, it is sufficient cause to put him to silence though he haue the better part, for you must maintain the peace of the church *Tertul*

But this is not al, for how shal we do for the courte, that is the place, which aboute all we must fortifie, or els we are gone? *Diotreph*

In deede there is great care to be had of it, and there be many wayes to preuent vs there, but we will doe what we can in it. First you must take heed from time to time, what chaplains be put to the queene, seing they are the teachers *Tertul*

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of the whole court, namelie, that they be eloquent of toong, and good companions, not too precise in their conuersation.

Diotreph It is very true, for they may els marre all, I haue hearde some of them speake dangerouſlie, euen before her Maieſtie.

Tertul Therefore you muſt take heede, that they be ſuch as can be contented wyth the courſe of the worlde, and then if they happen to ſpeake home now and then, as it is a thing incident vnto a rethoritian to be girding: the courtiers will neuer regarde his wordes, becauſe they ſee he walketh not according to that himſelfe.

Diotreph But I am afraid that the court ſhal in time come to knowlege by their preaching, and then we are gone.

Tertul Feare not that? I read once in a book made by one of the Puritans, that if a man woulde haue the bleſſing of God (as he termed it) vpon his hearing, hee muſt ſubmit him ſelfe to an ordinarie teacher, which thing I promiſe you is ſomewhat: for I ſee, that the greateſt knowlege of their religion, as in thoſe
places

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places, and men, that haue that same ordinarie teacher, and therefore keep them from anie more preaching, than one fundaye in the moneth, and that by diuers men, and I warrant you that gappe is stopped for euer.

It is some thing that you say, & I will *Diotreph* not forget to looke vnto it, but there is another thing which is greater then that, which is, how wee may keepe the Queene on our side, for I haue often feared her, seeing (there is no question) but she is grounded in the foundation of religion.

How haue you kept in with her all *Tertul* this while?

Marie thus, we haue bene verie care- *Diotreph* ful to take heede who bee admitted to reache before her in the Lent: There was one Deering, that by our negligence preached: if he and such as hee, hadde but continued the whole Lent, I am afraide, there would haue bene neuer a Lord Byshop left in England before the next Lent had come againe.

That I like very well, but that is not *Tertul* all, they wil make books, and it cannot bee but some of them do come to her
G hands,

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hands, how wil you do if she like wel of
them, and the matter of Discipline in
them?

Diotreph I promise you I cannot tel, you must
helpe vs that dead list, or else wee are
vndone.

Tertul It is an easie matter to remedie, you
must when you hear her speake of such
things, make her belecue that al is wel,
and that the drift of these men is not
seene, for they woulde haue no Magi-
strate, and so would pul downe Kinges
and Princes, and this wil be sure to pre-
uaile, and make them to bee esteemed
the vilest men aliue,

Diotreph Howe can I tell her that all is well,
when I haue beene constrained to tell
diuers preachers, that haue so sore vr-
ged me with the text, that I could wish
things were amended: but the Q. wil
not at any hand?

Tertul Surely, you are a very simple man, my
Lord, (as though) the Queene heares
what you saye to them, or they, what
you saye to the Queene, you must still
continue that course of excusing all
thinges to her, for shee beleeueth that
you are learned, and lay all the blame
when

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when you talke with them, on her: for you cannot ouerthrow them by Scripture, and so you shall not onelye keepe the Q. on your side: but also make the preachers haue a tollerable opinion of you, that you would haue some things reformed if it lay in you.

That is a notable way, I will alwaies obserue and practise that, but there be many noble men, counsellours, great courtiers, that seeme to like wel of our aduersaries: how shall we do to retayne them, or to bridle them that are gone from vs? *Diotreph*

That wil be somewhat hard to doe: yet the best counsell I can see meete to be taken, is this: you must shewe your selues verie affectionous vnto those that desire glorie and estimation, you must winke at the vices of all of them whatsoever they be, and not reprove them, much lesse correct them, and those of them that bee needie, you must haue them to beg the Byshoppricks, Deanries, and such great places, & let them that shall haue them pay wel for them. So shall you not onelye haue them beholding vnto you for a benefitte, but
2 keepe

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keepe them still on your side, in hope
to haue the like bootie another time.

Diotreph This is very well, and shal bee alwaies
obserued : but there is yet an other
thing, I heard of late, that there be ve-
rie manye gentlemen & gentlewomen
in the Court, that like vs not, and it
hath often times bene, that kings and
princes, haue bene induced by infor-
mation of meane menne, to doe that
which greate counsellours couide not
beat into their heads, how shall we do
to stay the mischief that may come of
these?

Tertul Easilie, you must consider that they
be of two sorts : either they be such as
bee highly in fauour, or they bee com-
mon courtiers, if they bee of the for-
mer sort, You must when you haue o-
portunity to speake to her, tel her, that
shee must take heede of such, and such
persons : for though they be verie wise
and discreet, bicause you must not dyf-
like anye that shee liketh, yet are they
(being of a good nature) deceiued, by
the faire pretence of Puritanes, and for
them, you must say they do gret harm,
by reason of their countenaunce in the
court,

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court, with fauouring the Puritanes, so that it shall come to passe, by these informations, that the Queene shall not onely reiect their speeches, (if they vse any against you) but also take them vp roundly, that they shall not dare to speake any more.

This pleaseth me at the verie heart, *Diotreph* but how shall wee doe to be sure in the counsell table, for they are wise, and manye of them like vs but from the teeth outward, and wee haue receiued many a foile there?

That is euen the hardest of all: I *Tertull.* know not in the whole world any way but one,

Tell me that one. for if once I know *Diotreph* it, we wil say wel to it, but we wil bring it to passe.

This is it: in king Edwards daies, *Tertul.* there were Bysh. of the counsel: now if you cold get thogh it were but one to be a counsellor, the might he very wel, whensoever any matter of complainte came, tel the Lords it pertained to ecclesiasticall iurisdiction, and he and his brethren would heare it at large: so might he stop their mouthes quickly,

and

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and then hee might for fashions sake,
heare the cause, but send the plantifes
away with a flea in their eare. And thus
very quickly would all complaintes to
the counsel cease.

Diotreph. Oh moſte notable deuice, all our
friends in England ſhal ſayle vs, but we
wil haue this take place: there is yet
another thing that muſt bee helped, &
that is the vniuerſities, for they haue
great priuiledges, and puritanes ſtart
vp there euery day.

Tertul So there wil doe ſome doe what you
can, vnleſſe you haue a fire and fagott,
which weapon of ours, you onely lack,
and none but it, the beſt conrſe that I
knowe to be taken is this, let no Col-
ledge chuſe his owne head, but let him
haue a *Mandamus*, procured from the
Queene, and ſee that he be ſuch a one,
as hath beene a nonreſident before, &
let him haue diners liuings: and ſo that
wil draw with it formalitie. Let him be
the Q. chapline, or at the leaſt brought
nowe and then to preache in the Lent,
and that wil ſo ſet them a gog for a bi-
shopricke, that you ſhalbe ſure he wil
ſuppreſſe your aduerſaries as they a-
riſe,

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rise, and let the heads of the houses be admonished from time to time, that they chuse none to be fellowes that be puritanes, but such as like the estate, & for the more assurance, let them be vr-
ged to subscribe, yea to sweare to your authoritie, before they be admitted.

Shal we go by Cambridge, & see this *Diotreph* put in execution as we go?

Nay soft, be sure of the Court, before *Tertul* you enterprise anye other where, least you mar all.

You say very wel nowe, how shal wee *Diotreph* doe for the parsons and vickers, of the country that like vs not?

I promise you those that be in alrea- *Tertull* dy, wil saye harde vnto you, and those that bee to come also, if they wil subscribe to the articles, so far as they concerne faith and sacraments, the statute law fauors them too much.

But haue wee no helpe by the can- *Diotreph* non lawe?

Yes, there is helpe inough in the ca- *Tertull* non lawe, if they wil take it: but I wyl tel you one thing in your eare, which I wold not for a thousand pounds were knowne abroad, and that is this: if the
statute

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statute made in the 28. of H. oct. cap. 19
and the reuiuing of it in the 1. of Eli-
zabeth cap. 1. were thorowlie sifted, I
am afraid, not any cannon law woulde
be found good law in England, and so
what would become of you, and your
authoritie? but I knowe to whome I
do speake it.

Diotreph

What shall we do then?

Tertullius

You must set a good face vpon the
matter, and pretend lawe, both statute,
and cannon, especiallie cannon, bicause
they know not that they depriue them
of their liuinges, which if you (though
they know you do them wrong) could
remedy it by law, yet are not their pur-
ses so wel filled as yours, and so lacke of
living will make them to yeelde at
length, as we see it hath done many.

Diotreph

But may we not wel suppress them,
for not vsing the surplice, and booke of
common praier in al points?

Tertullius

I tel you there is no lawe in England
to hurt them, for anye thing that they
haue done concerning the surplice, the
Iudges, hauing bene set on by you, and
vs, haue indited them for it, but it is
more then they canne warrant by law,
and

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and as for the booke it is cleare ; that
the strikke keeping of it was meant a-
gainst vs ; but wee thanke you for tur-
ning the edge to them from vs. Summa-
ries must be your best help in this case ;
and looke that you practise it continu-
allie.

This will do very wel, how shal we do
to keep the Ministerie from too much
knowledge ; for that must bee doone,
though we pretend the contrary?

Diotreph

Indee, it is a thing that you must
looke narrowlye vnto, and therefore
take heed aboue al things, that the ex-
ercises of prophesie come not vp again,
for you know what harme they did vn-
to you in euery place where they were
kept ; and especiallie where men were
moderators therein, that had bene be-
yond the seas, to see the practise of the
at Geneva, & you must beware of the
exercises that ministers haue at their
meetings : for you knowe, that in Lei-
cester-shire, they furthered knowledge
greatly.

Tertul

But how shall we do with this, the ex-
ercise of prophesie is expressly set down

Diotreph

H

in

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in the 14. Colof. 1. to the Cor. and it is knowne that they whome you and we set on worke to gette it forbidden, confessed since that they knewe it not, but tooke it to be foretelling of things to come, and not expounding of the scriptures.

Tertul You must answere it as you do the rest of their reformation, the particulars whereof are expressed in the newe Testament: namely, that they were things onely for the time, and for them that helped you? what if they confessed their ignorance, you must stile excuse their exercises to bee vnlawful assemblies, and conuenticles to breed sectes and schismes, and your authoritie will beare you out in al this and more to.

Diotreph But what shall wee doe to make the worlde belecue we would haue the ministry learned?

Tertul Make them firste ministers, and sette them too schoole, enioyning them to get som part of M. Nowels Catechism, or of Bullingers Decades by heart, and so you shall seeme to desire a learned ministerie, as wel as these reformers.

We

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Wee wil not faile to put this also in *Diotrep^b*
practize, is there anye more that you
knowe, that may serue our turnes, for
the further establistment of our digni-
ties?

No nothing of any great waight, but *Tertul*
it may be referred to some one of these
pointes, but the particulars of euerye
braunche are many, which your owne
wisdomes may easily looke vnto.

Then let vs go, for I long vntil I do set *Diotreph*
these things abroad.

Yet I pray you remember to do som- *Tertullus*
thing for vs poore Catholikes, seeinge
you stande by our helpe especially.

Great reason we should doe so, or els *Diotreph*
were wee vngrateful creatures, but you
must devise what must be done?

You knowe that some of vs be in pri- *Tertull*
son, and others abroad, for those that
are restrained, I pray you that they may
haue their libertie of the prison, and
their friendes to come too them, and
when anye of them come before you,
that you would deale fauourably with
vs.

Your request is verie reasonable, for *Diotreph*
the

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Demetri the first you shal see that your friendes shal haue the best chambers in euerye prison, and when anye puritanē falleth into our handes, you shal see him haue the most stincking place that can bee found. Now when any of you, yea if you your self com before vs, you must be cōtent to let vs rayle on you, and call you traitor, & threaten you greuously, but you shal be sure you shall sustaine small harme, if you receiue any, you must impute it to the times and not to vs.

Tertull. I thanke your Lordship, let vs now be going, for we haue tarried too long in our lodging this morning.

Diotreph Hee neuer carrieth too long that is wel imployed, as we haue beene, it was the best morning that euer I spent.

Demetri How now mine host, what say you to these ioly fellowes, had not they notable talke?

Pandoch Yes sir, I haue learned of them, that that will do me good I hope.

Demetri What is that?

Pandoch I haue learned howe to curse our preacher, and hee shall be sure of it, and though it cost mee the price of a tunne

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tunne of wine.

Why, what doth he that deserueth *Demetri*
coursing?

What? He setteth men together by *Pandoch*
the eares, the towne was neuer at quiet
since he came, he teacheth such doctrine
as some doo like, and some not,
and so they fall at variance,

I yray you tell me some particulars *Demetri*
of the worst of all.

This for one: our towne standeth on *Pandoch*
vitrelling, because it is a thorow-fare,
and he teacheth against good fellowship
(which hee calleth drunkennesse)
and against playing at cardes and tables,
wherein, if he might haue his wil,
I and my neighbors might go on begging
within one twelve moneths, and he hath
so preuailed, that I take not so much
by foure poundes in a weeke, as I was
woont to doe: yea I haue had ten shillings
of one man in a weeke for drinke onelie,
that will now scarce spend three,
but I will looke vnto him.

Well mine host, deceiue not your *Demetri*
selfe, I perceiue that you and I are in
a wrong boxe, you are an enemy to the

Preacher,

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Preacher, because he speaketh against
your vnlawfull gaine, and so was I ye-
sterday with him that tooke the same
course to amend me: and I thought
he had spoken falsly, because he was a
Puritan: and when I came to heare my
matter debated, the bishop disallowed
my course, and yet tooke my parte.
And why? Because I might defend him
in his vnlawfull calling. But I see their
iugling wel inough, and if the manne,
with whome I was so offended be not
gone, I will talke further with him, for
I perceiue that hee meant better vnto
me than they did.

Pandoch I perceiue we shall haue a Puritan of
you, if you would so faine speake with
him, he is but newe gone out at the
gate, you may ride after him: but as
for our Preacher, I will in hand with
him, because I cannot tel howe I shall
else gaine and maintaine my selfe as
heretofore I haue doone.

Dixi.

THE CONCLVSION.

BRethren, ye see by lamentable experience, howe iniuriouslie the church of GOD in England is dealte withall, by taking away, and stopping the mouths of their faithful teachers, and by thrusting vpon vs vnlearned and vsufficient menne, which neither haue wil nor abilitie, with wholsome barking to driue away the wolfe, but contrariwise dooth giue priue encouragement vnto the enemye, to continue in his wickednesse, whereby the church of God is assailed most dangerouslie: and Sathan doth not cease by al meanes possible, to ouerthrow that good worke which is begunne in England: and therefore it behooueth vs brethren, to looke about vs, and not to suffer the enemye to growe so strong against vs, if by any meanes wee may let and hinder his wicked enterprises. And now, my brethren, what is to bee done on our partes? Surelie I am one of the simplest of a thousand, to giue aduise to proceede in any good course
in

The conclusion.

in so waightie a matter. But this, in my iudgement were a good waye, euen to ioyne our selues together, so manie as feare G O D, and to frame our moste humble supplication vnto her Highnesse, shewing vnto hir maiestie the greate damage and losse that the Churche dooth sustaine, for that they can not haue the voices of their faithful pastors, which haue diligently and with great paines labored to draw men backe from superstition, and the false worship of God, vnto the true and sincere worship of his maiestie, and laying downe before vs most purely, the doctrine of the Scriptures, to the end, that we should know what wee ought to doe, and what to leaue vndoone, leading vs, as it were, euē by the hand, vnto the true worship of God, and our loyall dutie vnto her Maiestie, and al her officers. And these men (we can not tel by what meanes) are letted and stopped from dooing those notable dueties of their calling, and are not permitted to speake anie more vnto vs in the name of the Lord, whereby

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whereby we hir poore subiects sustaine great dearth and scarcitie euen to the tooode of our soules . Therefore wee her loial subiects , most humbly do entreate her highnesse , that shee woulde looke vpon the affliction of the pore church , and let vs haue our true teachers restored vnto vs againe . And so we her subiects should yeeld continual thanks vnto her highnesse, praieng vnto God alwaies for her prosperitie. And (our brethren) if this way shal be thought good, when there shal be som aduise taken vpon it . Then to choose out some fitte man that can indite and frame our supplication , one that feareth God , that hath a feeling of this plague in his heart (as the Scripture speaketh) I meane of the want & lacke of these good preachers.

And this beeing doone, then to appoint other godlie and honest men, to present our supplication, two or three, as it shall bee thought good vnto you, and the rest to aide them with money, or in what other daunger may fall out: so that they present it in the name of
I the

The Conclusion.

the whole congregation, or otherwise, if it shalbe thought good First to moue our sute vnto some of the Byshops, as Winchester or Salisburie, or both, or a nie other that you shall thinke good: I beseech you let vs not sit stil, when wee are touched so neer, but as those good men haue ventured their libertie and liuing for our good: so let vs take some paines for them, to aduenture some daunger of reproofe, or what else maye fall out.

Better is the day of death (saith Salomon) then the day of birth, man that is borne of a woman, liueth but a short time, and is replenished with many miseries, but happie are the dead, that die in the Lord.

Man is borne of woman in trauell, to liue in miserie, man through Christe, doth die in ioy, and liue in felicitie. He is borne to die, & dieth to liue. Straight as hee commeth into the worlde, with cries, hee vttereth his miserable estate, straight as he departeth, with songs he praiseth God for euer. Scarce yet in his cradle, three deadlie enemies assault him:

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him, after death no aduersary can annoy him : whilest hee is heere, hee displeaseth God: when he is dead, he fulfilleth his will. In this life, heere he dieth thorough sinne, in the life to come, he liueth in righteousness, thorough many tribulations in earth, he is still purged: with ioy vnspeakable, in heauen is he made pure for euer : heere hee dieth euerie hower, there hee liueth continuallie: heere is sinne, there is righteousness: heere is time, there is eternitie : heere is hatred, there is loue : heere is paine, there is pleasure: heere is miserie, there is felicitie: heere is corruption, there is immortalitie: heere we see vanity, there shall wee beholde the maiestie of God, with triumphant and vnspeakable ioye in glorie euerlasting.

Seeke therefore the things that are aboue, where Christ sitteth on the right hand of God the father, to whom with the sonne and the holie ghost, be al
honour and glorie, worlde
without ende
Amen.



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